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ABSTRACT

The paper is written in the form of a dialogue between Miss Theoretician, a teacher, and Mr. Practicality, a school administrator. The Teacher's philosophy can be summarized as follows: In terms of the whole child, there are four facets of personal growth: intellectual, social, emotional, and physical. Schools place too much emphasis on the intellectual facet and not enough on the remaining three. Schools have the obligation to assure as much as possible the stability of the student so that he can see not only the position that he/she failed to attain but also worthwhile alternatives that he/she might continue to pursue. In order to accomplish this, the school must endeavor to support and clarify the values of the student, so that he/she might rely on him/herself when faced with societal adversity. Hierarchical impediments such as specialization and the factoring of tasks, rigid authority structures, and impersonality have imposed a type of order that has taken much of the play and joy out of learning. To improve this situation, it may be possible to see in schools some day a variety of teacher-specialists, each with expertise in one particular area of educational functioning. Given these specialists as educational resources, the task of educating each child as an intellectual, social, emotional, and physical creature might be more feasible. (SK)

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NOTES TO A NEOPHYTE:

A Discourse between R. W. Practicality

and L. W. Theoretician

(July 1975)

Prepared for guest presentation to Dr. Alice Miel's graduate class on Educational Programs for Children Aged Six to Fourteen, just prior to her retirement from Teachers College, Columbia University, August 1971.

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NOTES TO A NEOPHYTE:

A Discourse between R. W. Practicality

and L. W. Theoretician

Mr. P (R. W.): Good afternoon, Miss Theoretician (Miss T or L. W.). It's so nice of you to be able to stop in. Please be seated.

Miss T (L. W.): Thank you, Mr. Practicality (Mr. P or R. W.). I've enjoyed teaching here for the last few months and I was wondering if we'd ever be able to sit and chat about my classroom environment, the children, and the school.

Mr. P: Well, now, that's precisely why I invited you to stop in. I've been observing, in various ways, your work during the past months and I must say that I'm impressed. Tell me, Miss T, how do you like teaching here?

Miss T: I enjoy the children, Mr. P, and I enjoy working with them. Sometimes, though, I feel very alone in my endeavor. The other teachers seem to cloister themselves; consequently, I, too, am cloistered. In fact, this is really the first time that I've been asked to sit and talk about anything that has to do with my work--outside of the normal chit-chat of the teachers' room.

Mr. P: Well, yes, Miss T. I must admit that I myself have been lax in your regard, but you understand what the pressures are the first few months of the school year. It isn't easy to administer a school this size, you know. There are many things to which one must turn his attention in order to make certain that the year will proceed smoothly. I've been so busy with enrollment figures, meeting parents, arranging for supplies, among other things. I trust you find your schedule satisfactory, and that the children are eager to behave as good citizens of this school and as ardent young scholars.

By the way, in a conference with a group of parents new to the community, one of the parents--who has a child in your room--was wondering about your methods and approach to the children and subject matter. It seemed that she was somewhat confused about the interaction that takes place within your class and the purposes behind such interaction. Would you care to enlighten me, since I've observed your work and it does seem that your way of working is somewhat unorthodox. In fact, I find it rather refreshing, but I

wonder how it can be defended on the basis of what this school has always been noted for--namely, rigorous standards, discipline, and successful later school years for the children who have experienced our elementary school educational program.

Miss T: Mr. P, are you saying that there is a parent, or more than one, who might be "upset" with the way I do things?

Mr. P: Oh, don't construe my remarks as meaning that, Miss T. All I meant was that I might feel more secure in interpreting your methods to parents if you could elucidate for me some of the principles or theory upon which your teaching practices are based. I feel that it is my duty, as the public representative of this school, to truly represent each teacher and her part in the total educational program. Only by a clear understanding of each teacher's methodology can I be prepared to interpret these methods publicly. Besides, I'm always interested in new ideas, and your ideas might help me gain a new insight into what it is we do with children.

Miss T: I'm actually glad that someone has finally deemed it necessary to understand some of what "I, as a teacher," am about. You know, Mr. P, I haven't found many, either in my own college days or in teaching, who would take the time to ask, to "open," to see new possibilities.

In order to conceptualize the job of schooling, I think that it is necessary to analyze what has already been done, and then to determine for oneself whether or not that is all that can or should be done. I was trained to think in terms of the "whole child" and the notion of four facets of personal growth--the intellectual, the social, the emotional, and the physical. These four are indeed functional, but if the school is committed to the enhancement of each, then why is so much emphasis placed on the intellectual facet? Ultimately, it would seem that we still grapple with the thought of the "report card" as the measure of success in school. Taken that the report cards we now use are academically-oriented, it follows that with positive academic gain there would seem to be a concomitant gain in the other three areas. I don't believe that this is necessarily true, although such thinking as perceives school success in terms of "academic" progress would for many be axiomatic. Just possibly, Professor Foshay at Teachers College might cite such thinking as indicative of the schools being operated "on the basis of many unexamined assumptions."[1]

Mr. P: But a good report card will make most students and parents happy, Miss T. It pleases a child, does it not, to think

that his work is superior? It provides his parents also with a feeling of elation, and therefore public support for the schools is much easier to secure. I might add, as an aside, that our society will demand some sort of recommendation from the schools regarding selected clientele. Could we in all honesty pass along a tribute to a student who does not do well academically?

Miss T: You could "in all honesty" base grading not on an absolute, or class, standard, but on an individual standard. In one of the first books I read on educational administration,[2] it was contended that if a mark were given without an explanation, then that mark would be deceptive at best and at the worst, meaningless. It was also noted that teachers' marks have been shown to be affected by:

> achievement, conduct, personality, neatness in classwork, handwriting, cleanliness, apparent interest, family social status, race, creed, complexion, sex, effort, and school reputation.[3]

If a mark is to be explained, Mr. P, then musn't it be explained relative to other variables having to do with the child as a discrete entity? You are no more like me than I am like you, and this is quite apparent. To have someone judge us without a consideration of our differences would be anathema to us both. Why, then, must one overriding consideration be permitted in judging the performance of a class of youngsters? Must not the integrity of the child himself be of import?

But I didn't mean to go off on a tangent, Mr. P, especially on a topic as mundane as grading procedures. . . .

Mr. P: That's quite all right, Miss T. Would you care to tell me exactly, then, what you do consider to be our function as educators in meeting the needs of children? If we don't provide some training for them, and evaluate their progress, wouldn't society chastise us for not performing our proper function? Aren't we providing society with its leaders and followers of the future? And doesn't societal pressure determine our educational strategies to a degree?

Miss T: It depends, I think, on two factors. First, how is the society to be viewed? Second, what does it mean to "educate"? In regard to the first, it would seem safe to state that our society, just as much as most others, is stratified. Accordingly, there are various positions of differing rank which one may occupy within the strata--each position and stratum being granted by observers more or less status than others. If the purpose of schools, then, is to provide incumbents for these differentially

stratified positions existent presently, then perhaps Wilson was correct when he stated that "Education involves three processes . . . : selective recruitment, indoctrination (or orientation, or in-service training), and separation of the maladapted."[4] Coordinate with this, Peters[5] has maintained that because of the derivations of the word "education," one may indeed find a philosophical basis for the plausible "stratifying function" of schools. You see, one possible derivation for the word "education" could have been "educare"--which means "to train" or "to mold according to some specification." Horace Mann would seem to have been a proponent of this view. Didn't he see the public school's responsibility as being that of preparing solid citizens in order to "bar the gates against temptation and vice" and to prevent "immoralities and crimes"?[6] Didn't he advocate a mode of education that excluded "controverted points"?[7]

Another derivation of the word "education," however, could have been "educere"--which means "to lead out," as from darkness into the light.[8] Here one finds the basis for ascribing to each child a distinct quality or set of characteristics uniquely his own. According to this thought, it would be better to see the child enhanced than enslaved; he was to be released by education--not chained. Ralph Waldo Emerson stated in this regard:

> Surely, it was preferable to permit the child to use his intuition, to seek out God in nature and so release the true man in himself. He would learn more from the grass and weeds and trees than from the second-hand knowledge stored in books. He would become virtuous by trusting himself, by looking through his own eyes, contemplating beautiful forms and ideal models--hitching his "wagon to a star."[9]

Isn't that a beautiful thought, Mr. P?

Mr. P: Uh, yes, Miss T. But are you advocating that we abdicate our organizational responsibilities and allow each child to pursue his own course? As you pointed out, our society demands that a supply of functionaries be produced. Each functionary cannot occupy the same type of position, true, but society attributes the stigmas, don't you think? Are we responsible for the student who does not achieve a good "position"?

Miss T: I would say, Mr. P, that we have an obligation to assure as much as is possible the stability of that student--so that he can see not only the position which he failed to

attain, but also worthwhile alternatives that he might continue to pursue. In order to accomplish this, and given that alternatives may not always exist simultaneously with encountered defeats, it would seem imperative that the school endeavor to support and clarify the values of the student--so that he might rely on himself when faced with societal adversity.

Jules Henry stated, Mr. P, that unfortunately in order to achieve success within our society and culture, you need not rely on values; in fact, it may be better that one not--

> If you are propelled by drives [achievement, competition, mobility, profit motive], the culture offers innumerable opportunities for you; but if you are moved mostly by values [love, decency, honesty, contentment], you really have to search.[10]

Mr. P: You are saying then, Miss T, that we as educators should concern ourselves not only with the "cognition" of the student, but with his "affect" as well. How can we determine if we're doing the right thing, or if progress is being made?

Miss T: I like the way you place "cognition" and "affect" in complementary positions, rather than separating them as distinct phenomena occurring independently within the human being. It would seem that the child, unless predisposed to learning, would find it relatively easy to block his cognitive powers because of affect. Conversely, affect could be responsible for cognition. Without affective disposition toward an objective in schooling, the child may feel no compulsion to "achieve."

Mr. P: You may be losing me, Miss T. Don't teachers help the child become predisposed to learning by motivational techniques? Once interest is aroused, learning will be an easy process.

Miss T: "Once interest is aroused" says nothing to me of the recognition of the child's emotions, feelings, or desires in controlling his thoughts or behavior. Motivation by the teacher seeks to create a desire, not to intensify latent desires within the child's psyche. It is the latent desire, within the child himself, which incites him to action; his internal motivating forces are at work to compel him--not those forces created or contrived by another.

While I would grant that one could possibly motivate another, I would venture that it is the learner's perception

of the teacher, as much as the teacher's efforts, which prompt the learner to increase his cognitive schema at the teacher's urging. I would further venture that sometimes the affective considerations of the learner run contrary to the teacher's wants, and that given the freedom, a child may pursue some cognitive quest without the teacher's intervention. In effect, sometimes it may be possible for the student to motivate the teacher, or for the student to disregard the teacher without any cognitive loss. Rousseau wrote: "Look upon every delay as an advantage, . . . it is gaining a great deal to advance without losing anything."[11] But delays in most classes must, for the sake of the teacher's affect, be eliminated or minimized. Periods of "nothingness" are often threatening to teachers. Consequently, there exists a "hidden curriculum." Philip Jackson, for instance, talks of children learning to wait, and of learning to live in crowds, without privacy.[12] Leonard contends that in schools

> There are no neutral moments. . . . Some pupils learn how to daydream; others, how to take tests. Some learn the petty deceptions involved in cheating; others, the larger deceptions of playing the school game absolutely straight. . . . Most learn that the symbolic tricks their keepers attempt to teach them have little to do with their own deeper feelings or anything in the here and now. . . . [Dropouts] and graduates alike have had plenty of practice in fragmenting their lives--segregating senses from emotions from intellect, building boxes for art and abstractions, divorcing the self from the reality and the joy of the present moment. No need for obscure psychological explanations for modern man's fragmentation; that is what his schools teach.[13]

Mr. P: Miss T, you're indicting the schools through romantic criticism. Do you feel justified and supported? But--perhaps more important--have you found a means of functioning within schools that seems to satisfy you?

Miss T: I wouldn't dream of criticizing our educational system unless I truly subjectified and unless I had repeatedly encountered the same or similar testimony interspersed almost completely throughout the literature. Professor Bruce Joyce, for example, maintains that "the ordinary patterns of schooling seem to us so obvious and normal" that new ways of thinking are extremely difficult for workers in education; "Hence, across the land we have a scene of relatively small educational variety."[14]

He relates a story of his early teaching days during which he witnessed a pathological need for order in the schools.[15] The children's teacher of the previous year, it seemed, had required each student to make a final copy of his or her work before submission. The children were not permitted to hand in work that had been erased or "crossed out." The result, of course, was "incredibly neat" work. However, the educational motive of such a practice could be open to scrutiny.

> What had happened, of course, was that [the children's] teacher of the previous year had instituted [this] practice . . . and a multitude of other practices that kept the children very busy, very orderly, and which made neatness and prudence the watchword of the class. There was no experimental science, no discussion of driving social issues of the time, no building of mathematical or social theory, no exploration of creative writing or literature--but there was order![16]

This type of order may impose on the child a mode of rationality that does not exist in reality. If one considers Piaget's constructs, and utilizes his four stages of development as a framework for viewing the child,[17] then it becomes apparent that only the child himself becomes capable of and responsible for ordering the "kaleidoscopic flux" of stimuli by which he is constantly bombarded. Piaget sees the child's development as being contingent upon the processes of "accommodation" and "assimilation." In order to "accommodate," an adaptive change in behavior is required of the individual. This change is facilitated by the presence of "aliments"--any potentially assimilatable items or elements within the child's environment. When these aliments have been acted upon--grasped, ingested--by the child, and internalized as successful encounter experiences, then assimilation has taken place and a plateau of cognition established. The child then proceeds to accommodate new aliments in order to continue and perpetuate new assimilation processes, hence establishing a personal developmental pattern and a cumulative cognitive schema.

Mr. P: Is that why you have so many materials in your room? And is that why the children are constantly bringing in things from home?

Miss T: I would say that Piaget's work has affected me so that I view practically any item as a potential aliment.

Mr. P: But what of the disorder, the disarray of these materials?

Miss T: That is a matter of your perceptual sense, Mr. P. You see, there is more to the process of accommodation than an adaptive behavioral change facilitated by physical items. Piaget speaks of maturation as the child moves through the four stages of development. He also speaks of the need for a child's

> . . . action on the physical world, social experience, including instruction from adults and collaboration with peers, and . . . self-regulation. . . . Increasing the child's opportunities for action on the physical world, or structuring it in different ways, or providing more adult instruction, or perhaps more contacts with peers in an adjoining stage of cognitive development should demand more accommodation, and an eventual assimilation on the part of the child.[18]

But, Mr. P, the basic point is that having to do with the perceived state of order or disorder in my classroom:

> [Cognitive] learning . . . may be orderly to the extent that the child has been exposed to and has retained the order imposed on him by adult arrangement, but disorderly to the extent that he has responded to a great variety of physical and social encounters in his own idiosyncratic fashion. . . . The adequacy of the match between the activities and the child's interest may be the key to the success or failure of a particular curriculum.[19]

What I try to do is provide, as best I can, an adequate classroom environment so that the "matching process" may be expedited through a multiplicity of materials and peer-group interaction patterns. Historically, I think that we have relied on "order in learning" as a result of the thinking of the Classical Traditionalists and Cult of Efficiency administrative techniques. Today, because of our practices of fragmentation in subject matter and scheduling, it seems that

> We dissect nature. . . . The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face. . . . We cut nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way.[20]

Mr. P: But, Miss T, order is expected, and schools are now so under examination by taxpayers that I'm afraid that their perception of your classroom would be the only thing they would consider as having any validity. Would they accept your reasoning for what sometimes might border on "play" activities?

Miss T: Why, Mr. P--I considered you to be a risk-taker. . . . But, of course, the public image of the school is indeed important, and the temper of the taxpayers must be sensed. Perhaps, though, it is not only the community that would make one a non-risk-taker. Perhaps the organization of schools is to blame in part. It has been reported that teachers, at least in one large city--Chicago--preferred to have the principal operate with them on a collegial, rather than an authoritative, basis in matters having to do with curriculum and instruction.[21] This thought would lend itself to conceptualizing the teacher as a professional, rather than as a line-officer. However, another study revealed that generally "the administrator either ignores or punishes professional behavior by the teacher."[22] In fact, hierarchical impediments in schools,[23] such as: specialization and the factoring of tasks, rigid authority structures, rules and regulations which control organizational behavior, impersonality, and the view of teachers as solely technically-competent personnel, may have imposed another type of order that has taken much of the play and, hence, the joy out of learning. Schools, then, become places of necessary drudgery, and cry out for humanizing.

To carry this one step farther, Mr. P, "play" may just be the business of schools, as much as "play" may be the true life-style of elementary school youngsters. What have we done, though?

> It takes severe biographical shocks to disintegrate the massive reality internalized in early childhood; much less to destroy the realities internalized later. . . . The child lives willy-nilly in the world as defined by his parents, but he can cheerfully leave the world of arithmetic behind him as soon as he leaves the classroom.[24]

Some time ago I referred to the notion of the whole child and four types of growth: intellectual, social, emotional, and physical. Some have now added new dimensions and therefore opened up fresh possibilities for educating youngsters. Professor Foshay asserts that "Man is an intellectual, emotional, social, aesthetic, spiritual, physical creature."[25] He further asserts that schools exist to promote growth in all these ways, and that to ignore any of them "is to proclaim a version of the human condition

that is non-human, even . . . monstrous."[26] According to this authority, the inhuman nature of schools has arisen from the tradition of simulating life, and not actually living it.[27]

If the true life of the child is "play," then are we justified in imposing a simulated form of adult order and discreteness upon him? We as adults generally consider "play" as a form of escapism--an activity to be undertaken at times of leisure. Did you know, Mr. P, that the term time for leisure may refer to the "temporal dimension of life which is employed for self-renewal, self-extension, self-fulfillment," and that the Greeks called this concept SKOLE; the Romans termed it SKOLA--and in English, we use the word SCHOOL?![28] Just think of the possibilities that might exist for the school environment if the education of youngsters were to be couched in terms of their actual activities--play activities!

Teachers would have to be provided, of course, who were compatible with the "play concept." In this regard, Thelen states that the coupling of teachers and children who are of congruent thinking styles advances the process of education.[29] With such personnel "matches" based on teaching and learning styles, a thorough staff knowledge of the psychological bases for performance, and a strong commitment to the mission of schools, seemingly "play learning" could become a dynamic process by which the child's total being would become engulfed by the educational environment.

Mr. P: Miss T, I can just imagine the reaction of parents if I stood up and informed them all that our school was being turned into a "playground for learning." While I'm sure that you've been reading some very interesting material on the educational process, I'm also sure that you can appreciate my concern for practicality and a "down-to-earth" approach to the school's functions. How would one know what was taking place educationally in a "playground"?

Miss T: Mr. P, let me just say that one need not adhere to the play concept in order to understand exactly what is "taking place educationally" in such a setting. Nor need one explain all that is taking place. I believe that tacit knowledge may be as valid as any other; I think that there are certain nondiscursive modes of functioning that can be just as meaningful as the discursive modes which seem to predominate presently in schools.

I brought something with me which I'd like you to share. This figure, "The Missions of the School: Three Domains of Function," represents to Professor Joyce possible domains

of functioning within the missions of the school. Each domain represents a composite of possibilities for priority assignment, or the entire figure may be viewed eclecticly. (See Figure 1)

POINT OF ENTRY		
Intervention through Academic Strategies	Intervention through Personal Capacity	Intervention through Social Relations
1. Symbolic-technical proficiency (reading, arithmetic, etc.)	1. Self-organization or concept	1. Enculturation
2. Information from selected disciplines (commonly history, geography, and literature)	2. Productive thinking	2. Internationalism
3. Structure of knowledge (concepts from disciplines)	3. Personal meaning	3. Cooperative problem-solving and social activism
4. Modes of inquiry (how scholars think)	4. Self-teaching and problem-solving	4. Economic competence
5. Broad philosophical schools or problems (aesthetics, ethics, etc.	5. Aesthetic capacity	5. Nationalism
	6. Motivation to achieve	6. Human relations: affiliation vs. alienation

Figure 1

THE MISSIONS OF THE SCHOOL: THREE DOMAINS OF FUNCTION[30]

As you can see, within each domain exist a series of alternate functions. Those who determine the missions of a school would select from these functions those that would best seem to suit their needs. However, it must be cautioned that "their" needs are primarily those of the children to be served. Carl Rogers has stated that

"A person learns significantly only those things which he perceives as being involved in the maintenance of, or enhancement of, the structure of self."[31] It follows, then, that if the child is mature enough, and capable enough, of making decisions regarding his own education, then he should in some way be invited to join the decision-making group. If the child cannot make such decisions, then those who can are obligated to make decisions based upon the best available knowledge of children and their learning processes.

Transposed into the classroom realm, the children would necessarily become actively involved in determining educational direction. The teacher's role would be essentially non-directive--"carefully helping the students set purposes and teach themselves."[32]

Thus is posited another alternative to currently accepted modes of teacher functioning within the classroom, and I trust that you have grasped implications for school structuring. As a means of reinforcement, let me schematize the mode of operation which I follow in the classroom relative to the topics we have discussed. (See Figure 2, p. 13.) After scrutiny of this schematization, I shall attempt to explain the "WITH A VIEW TOWARD THE FUTURE" segment and the assumptions underlying such a view.

Of course, I realize that my mode of operation is extremely unsophisticated and may be considered an impossible task. However, we must, don't you think, Mr. P, look to the future and attempt to determine educational strategies appropriate to our selected missions. Some day it may be possible to see in schools a variety of teacher-specialists, each with expertise in one particular area of educational functioning. There might be subject matter specialists, counselors, instructional resource specialists, self-instruction specialists, therapist-teachers, conveyers of information, group leaders, and teacher-organizers.[33]

Given these specialists as educational resources, the task of educating each child as an intellectual, social, emotional, physical, aesthetic, and spiritual creature might be more feasible. At present, the children in "our" classroom environment must to one another represent the specialists. Simply by "being" to and for one another, the organization and curriculum seem imbued with humanness --and perhaps that is unusual.

Alice Miel has given direction to future considerations for schools by delineating eight assumptions regarding the best interests of all in our society.[34] I should like to read them to you:

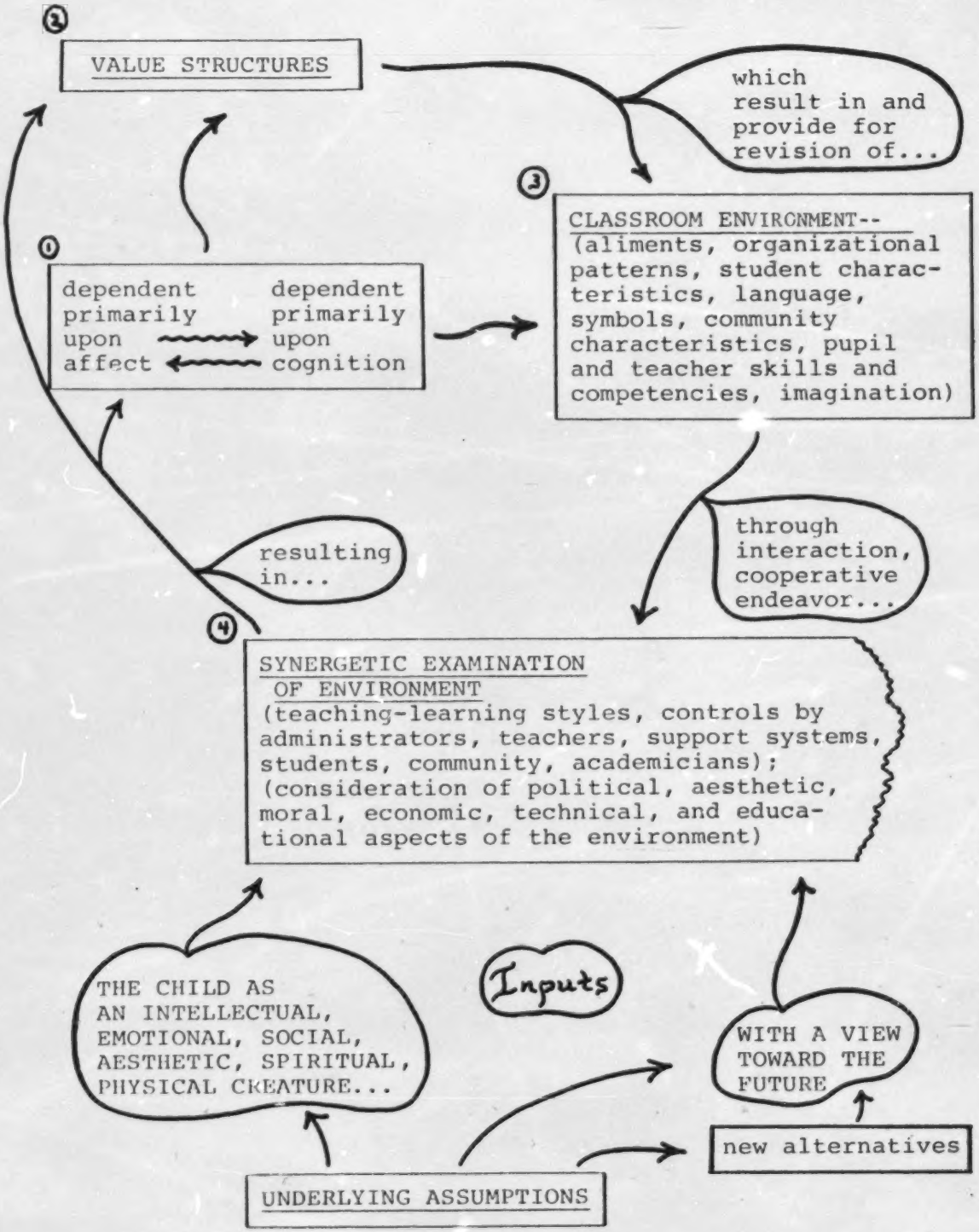
2
VALUE STRUCTURES
which result in and provide for revision of...
3
CLASSROOM ENVIRONMENT--
(aliments, organizational patterns, student characteristics, language, symbols, community characteristics, pupil and teacher skills and competencies, imagination)
1
dependent primarily upon affect
dependent primarily upon cognition
through interaction, cooperative endeavor...
resulting in...
4
SYNERGETIC EXAMINATION OF ENVIRONMENT
(teaching-learning styles, controls by administrators, teachers, support systems, students, community, academicians);
(consideration of political, aesthetic, moral, economic, technical, and educational aspects of the environment)
THE CHILD AS AN INTELLECTUAL, EMOTIONAL, SOCIAL, AESTHETIC, SPIRITUAL, PHYSICAL CREATURE...
Inputs
WITH A VIEW TOWARD THE FUTURE
new alternatives
UNDERLYING ASSUMPTIONS

Figure 2

THE CLASSROOM ENVIRONMENT

1. A variety of high level intellectual skills will be required to cope with an increasingly cybernated society. Information retrieval and information processing skills will be ever more essential.

2. Privacy and the opportunity to develop as a unique and self-respecting individual will become more and more valued as crowding increases on this earth.

3. In a world of change, sources of stability will be cherished.

4. New views of what is and is not required for a good life will be needed as people in the U.S.A. face their responsibilities to have-not nations.

5. Democratic values and institutions will be put to new tests as world and national conditions continue to change. There will be increased need for understanding the basis of these values and institutions and how they may both be conserved and improved.

6. Skills of cooperative problem solving will be needed as never before in the face of continued threats to supplies of food, water, air, and other natural resources.

7. Understanding and empathy for fellow human beings will be basic to all efforts to share this earth.

8. Fostering of continuity in development of the whole person and contributing to social integration are two basic responsibilities of the schools.

And, Mr. P, if as an administrator you are vitally concerned with the ultimate educational product, then perhaps what we need is a name for that potentially new product --a name that conveys to the public the substance of our mission and visions. Perhaps

> We need a name for those who love people. . . .
> We need a name for those who love the earth on which each can meet the other. . . .
>
> to each his world is private,
> And in that world one excellent minute.
> And in that world one tragic minute.
> These are private.[35]

Good afternoon, Mr. P. Thank you for sharing a moment of time with my thoughts. . . .

FOOTNOTES

[1]Arthur W. Foshay, Guest Lecture (Teachers College, Columbia University, July 30, 1971). Actually Dr. Foshay's remark in Professor Alice Miel's class was: "We operate our society on the basis of many unexamined assumptions." Given that schools may exist as societies in microcosm because of the local control phenomenon, it seems plausible that such a remark might have some degree of reliability when transferred conceptually to the schools.

[2]See Willard S. Elsbree, Harold J. McNally, and Richard Wynn, Elementary School Administration and Supervision, 3d ed. (New York: American Book Co., 1967), p. 254.

[3]Ibid., p. 255.

[4]Everett K. Wilson, Sociology (Homewood, Ill.: The Dorsey Press, 1966), p. 437.

[5]R. S. Peters, Authority, Responsibility and Education, 2d ed. (London: George Allen and Unwin Ltd., 1963), as cited in Leslie M. Brown, ed., Aims of Education (New York: Teachers College Press, Columbia University, 1970), p. 163.

[6]Maxine Greene, The Public School and the Private Vision (New York: Random House, 1965), p. 23.

[7]Ibid.

[8]Peters, as cited in Brown, p. 163.

[9]Greene, p. 28.

[10]Jules Henry, Culture against Man (New York: Random House, 1963), p. 13.

[11]George B. Leonard, Education and Ecstasy (New York: Dell Publishing Co., 1968), p. 9.

[12]See Life in Classrooms (New York: Holt, Rinehart and Winston, 1968).

[13]Leonard, Education and Ecstasy, pp. 10-11.

[14]Bruce R. Joyce, Alternative Models of Elementary Education (Waltham, Mass.: Blaisdell Publishing Co., 1969), p. 75.

[15]Ibid., p. 45.

[16]Ibid., emphasis mine.

[17]For an interpretation of Piaget, see J. H. Flavell, The Developmental Psychology of Jean Piaget (New York: Van Nostrand, 1963), especially pp. 44-58, 405-466.

[18]Millie Almy et al., Logical Thinking in Second Grade (New York: Teachers College Press, Columbia University, 1970), pp. 165-166, 168.

[19]Ibid.

[20]Harry C. Bredemeier and Richard M. Stephenson, The Analysis of Social Systems (New York: Holt, Rinehart and Winston, 1962), p. 5, citing Benjamin Lee Whorf, "Science and Linguistics," Readings in Social Psychology, ed. Theodore M. Newcomb and Eugene L. Hartley et al. (New York: Holt, Rinehart and Winston, 1947), p. 214.

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[24]Peter L. Berger and Thomas Luckmann, The Social Construction of Reality (Garden City, N.Y.: Doubleday and Co., 1966), p. 131.

[25]Arthur W. Foshay, "Schools for People" (October 1969), p. 2 (mimeographed).

[26]Ibid., p. 3.

[27]Ibid., p. 12.

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[29]Herbert Thelen, "Matching Teachers and Pupils: Teachability Grouping," NEA Journal, LVI (April 1967), 1820, as cited in Martinello, Playgrounds for Learning, p. 13.

[30]Joyce, Alternative Models of Elementary Education, p. 75.

[31]Carl Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), p. 389, as cited in Joyce, Alternative Models of Elementary Education, p. 198.

[32]Ibid., p. 199.

[33]Ibid., pp. 110-112.

[34]Alice Miel, "Elements and Structure: A Design for Continuous Progress" (New York: Teachers College, Columbia University, n.d.), pp. 8-9 (mimeographed).

[35]Ivan Illich, Deschooling Society (New York: Harper and Row, 1971), pp. 115-116. The poem is from "People" from Selected Poems by Yevgeny Yevtushenko, trans. and introduction by Robin Milner-Gulland and Peter Levi (New York: E. P. Dutton and Co., 1962).

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